3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

317
one present draws a few whiffs of smoke and this is called smoking the peace-pipe. 276

There are four kinds of clay. There is the white, which is almost like chalk and with which, when dry, one can write as with chalk.[140] Another variety is quite black. This, however, becomes quite white when burned. Besides these, gray and yellow clays are found. A sort of yellow earth, rather of an orange tinge is found, of which the Indians, especially the warriors, make a fine color by burning.[141] With this they paint themselves and they are particularly careful that the head shall be always red. It is not too much for the Wiondats to come here to Tuscarawi, a distance of at least a hundred miles, to supply themselves with this red coloring matter. 135. [386] [301]

Concerning plants and roots of medicinal virtue, it would be possible, if one were to devote himself to inquiry, to secure a great deal of information from the Indians, for what one of these does not know another does, each man and woman having some knowledge in this direction, some more, some less. Hence, the custom that a patient who has consulted an Indian and secured a medicine from him without, however, being benefited, will go immediately to another; if no relief is obtained through his advice, the patient goes to a third, a fourth until he finds one whose medicine helps. For many ailments they have very good remedies, e. g., for rheumatism. In respect to this affliction I have witnessed instances where they have effected a thorough cure and not only once or twice. At times they can secure desired results with only two or three kinds of roots, at other times more are required. If a simple remedy does not afford relief, they may use twenty or more kinds of roots. Even in such cases I know of cures having been effected. In treating rheumatism, bathing and sweating play a great part. 757 278

They have remedies even for fevers. When a patient has been given a dose, they are generally able to tell from its workings whether he will recover or die. If he does not retain the medicine, this is regarded as a sign that he will hardly recover. I have paid some attention to this and like cases of treatment and found that the Indians have generally been correct in their

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

854 the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

342 Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a [574] European. In case a guest is expected, especially if it be a white [356] person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear [362] skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. [415] Dishes and spoons they make themselves of wood, 322 sometimes of tree knots or growths, often very neatly. The spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

291 The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In [296] place of the white shirts, blue linen or cotton may be worn. When [386] they wear a white shirt, which is preferably of fine linen, it is often decked with cinnaban about the neck.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

253. The reader will not fail to note that Zeisberger, writing at the beginning of the last quarter of the eighteenth century continually pictures the Indian as he once was; his tenses are largely past tenses and he shows the contemporary Indian as a degenerate. It will be remembered that Pontiac's appeal to the red race in 1763 was for regeneration, for the abandonment of the practices learned of the white man and readoption of the lost arts of forest life which were rapidly being forgotten. Lack of respect for old age was one of the important signs of racial degeneration. Does this apply to the red race only? Heckewelder's chapter on "Respect for the Aged," pictures the red man in the primitive state but his tenses are present tenses, though writing at the beginning of the nineteenth century. *History*, 152-158.

254. Heckewelder states that when parents negotiate a marriage the bridegroom's mother acts as negotiatrix. The latter "begins her duties by taking a good leg of venison, or bear's meat . . to the house where the bride dwells, not forgetting to mention, that her son has killed it." The bride's mother soon brings in return some fruit or handiwork produced by her daughter. If both the children expressed themselves favorably towards the respective gifts, the matter was quickly arranged; if not, the affair was at an end.

255. A Yellow ochre, found near the Muskingum, when burnt, made a rich red paint, which Indians came many miles to obtain. Vermillion River in Ohio derived its name from the clay there obtained for painting; the same was true of Paint Creek.

256. Figures of animals being most commonly used, especially the turtle, deer, bear and wolf.

257. Heckewelder records: "The women make use of vermillion in painting themselves for dances, but they are very careful and circumspect in applying the paint, so that it does not offend or create suspicion in their husbands; there is a mode of painting which is left entirely to loose women and prostitutes." *History*, 190.

258. The Revolutionary war.

259. The Delaware leader often called King Newcomer, from his capital Newcomerstown or Gekelemukpechunk, Ohio, who refused to attend Bouquet's treaty in 1764 at Coshocton. A generous friend of the Moravians. See De Schweinitz, *Life and Times of Zeisberger*, 366, *seq.*

260. The writer speaks from notable experience, the archives of the Six Nations, than which no Indian archives were of equal moment, were deposited in Zeisberger's house at Onondaga during his residence at that mission. See *Bethlehem Diary*, Aug. 2, 1755.

261. 4 s. 4 d.

262. The primitive wampum was made of pieces of wood variously stained with different colors.

263. Containing four, eight or twelve fathoms of wampum.

264. A most interesting fact perhaps noted by no other authority.

74. MOTHERWORT *(Leonurus cardiaca)*. A tea is made from the leaves which is effective for female diseases.

75. FALSE SOLOMON'S SEAL *(Smilacina stellata)*. The root is combined with others as a medicine to cleanse the system and stimulate the stomach. A remedy also for leucorrhea.

76. MAY APPLE *(Podophyllum peltatum)*, "flower hangs down." A spring tonic and a laxative are made from the root.

77. BLOODROOT *(Sanguinaria canadensis)*. For general debility, a pea-sized piece of root is taken every morning for thirty days. Combined with other roots for a stomach remedy. The plant root provides the face paint used in the Big House Ceremony of the Delaware.

78. DANDELION *(Taraxacum officinale)*. A laxative-tonic obtained from the plant.

79. VIRGINIA SNAKEROOT *(Aristolochia serpentaria)*. Used singly or combined with wintergreen as a tonic.

80. FRINGED GENTIAN *(Gentiana crinita)*. A tea made from the root acts as a blood-purifier and stomach-strengthener.

81. BLACK SNAKEROOT *(Cimicifuge racemosa)*, elecampane and stone root are combined to make a tonic.

82. MILKWEED *(Asclepias sp.)*. A tea made from the pounded and steeped roots of the five species of milkweed is a cure for epileptic fits in those born during certain phases of the moon. Such disturbances periodically occur during a particular moon-phase period.

83. PEYOTE *(Lophophora williamsii)*, "Our Father," is known to have been used to treat periodic fits, and is regarded as a sure cure for tuberculosis.[4] Witapanóxwe carries a small, fringed leather bag, tied with deerskin thongs, containing several peyote "beans" or buttons for use in case of emergency. Certain Delaware subscribing to the "Wilson cult," wear a small beaded bag containing peyote, around their necks as a protection against illness. This talisman is even regarded as an advisory agent of approaching

[4] It is said that this highly valued and potent medicine was revealed to a woman in a dream who gave the knowledge of it to her people. It may be eaten with or without the usual ceremonial rites. For a study of the Peyote rites among the Delaware at Dewey and Anadarko, Oklahoma, see Petrullo, 1934. For more details, consult Safford, 1916, pp. 387, 424; Harrington, 1921, pp. 185-190; and the more recent study of LaBarre, 1938.

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

painting of the sticks, half black and half red, implied that men and women were together in thanksgiving, the black representing the warriors, the red the women. The fork at the striking end of the sticks was to give a sharper sound. The dyes for producing the colors were made by boiling bark, the black being soft maple (*sexi'kiminsi*), and the red, red alder bark (*xito''pi*).

"In another part of the same ceremony wampum was used in the form of strings and bunches, both of which were represented in my collection from the Delawares. At least thirteen of the strings were used, each one made different by different combinations of the white and purple beads. These thirteen, it is said, represented respectively (1) Earth; (2) Plants; (3) Streams and Waters; (4) Corn, Beans, and Vegetables; (5) Wild Birds and Beasts; (6) Winds; (7) Sun; (8) Moon; (9) Sky; (10) Stars; (11) Thunder and Rain; (12) Spirits; and (13) Great Spirit. At the ceremony these strings were laid upon a bench before a

796x
532
[386]
778
796x

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

bers of the group are convened for the Big House ceremony the day intervals between the nightly performances are passed in taking rest and in pastimes of a native character. The Delawares have various games (li·nalə'ti·n) of a non-formal nature. Among these are horse racing (h*wta*me'laxtaŋ, "trying out horses), and the dice and bowl game (ma*ma'ndi·n, "gathering [dice]") consisting of five dice, cut out of musale shell carved into forms of button, horsehead, tortoise, tossed in a wooden bowl, the counters being kernels of corn or coffee beans. Other amusements, some obviously of European origin, are checkers, pitching quoits, cards, broad-jumping and jack-straws, it might be added that the Delawares are addicted to the well known moccasin-game but reserve it for the funeral ceremony.[1]

CEREMONIAL IMAGE AND FACE-PAINTING.—The application of pigment to the face has, in Delaware thought, the value of an anointment. The sanctity of the act of face-painting in connection with the performance is displayed in the formality of the rite on the ninth night in which the carved images in the Big House, the face images on the forked drum-sticks, and the faces of the worshipers themselves are given an application of red color. The images, however, receive an application of black and red on each half of the face, while the people receive a rubbing of red only on the cheeks and forehead. The proper native source of red for face painting, which the Delawares believe to have been created for their use by the Great Spirit, is Blood-root (Sanguinaria canadensis). Of this we hear occasionally in the text. In the accounts dealing with Indian customs in the east, Blood-root under the name pukoon is mentioned as an article of much importance. The term *pukoon* became adopted into English and the root became a color substance sought for in the commerce of the colonies. The Delawares still preserve a feeling of its importance and, although considered rare in the present habitat of the tribe in Oklahoma, it is locally present in quantities sufficient to supply an orange-red stain for them in their ceremonies. They call it pe*'kən.[2]

Black painting is also important in significance. Black (səkə'χtai, "black charcoal") is a means of summoning ghosts and so it is worn only when such associations are desired.[3]

In an account of early Pennsylvania and New Jersey, Gabriel Thomas (1698)[4] tells us that the Delawares upon decease made their faces black all over, and when their affairs went well they painted

[1] To be dealt with in a later memoir of this series.

[2] The identity of the above term with Sanguinaria was ascertained during a trip with the informant in the Pennsylvania woods where the plant was found and named.

[3] The informant remembers when a child being told by his mother to go wash the black paint from his face before night came on, after he had been playing dancing, lest it attract a ghost.

[4] Gabriel Thomas' Account, etc., in Narratives of Early Pennsylvania, West New Jersey, and Delaware, N. Y. (1912), edited by Albert Cook Myers, p. 341.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

these spirit-forces are beginning to touch those who carry on this our prayer-ceremony.[1]

Now the Attendants sweep the Big House clean. Now the leading Attendants make fire and burn cedar.[2]

"I am thankful, Oh thou Great Spirit, that we have been spared to live until now to purify with cedar smoke this our House, because that has always been the rule in the ancient world since the beginning of creation. When anyone thinks of his children how fortunate it is to see them enjoying good health. And this is the cause of a feeling of happiness when we consider how greatly we are blessed by the benevolence of our father, the Great Spirit. And we can also feel the great strength of him our grandfather Fire for which we cause him pleasure when we purify and take care with it, and when we feed him this cedar. All of this together we offer in esteem to him, our grandfather, because he has compassion when he sees how pitifully we behave while we are pleading with all the spirit-forces above as they were created and with all those here on earth. Give us everything, our father, that we ask of you Great Spirit even the Creator."[3]

Now the leading Attendant shall carry around a wooden bowl of wampum beads. To every person he shall give equally three wampum beads.[4] But the Following Attendant, a woman Attendant, shall carry a bark bowl containing paint and bloodroot so that everyone shall be anointed with paint.[5]

[1] At the conclusion of these rites on the ninth evening the recitation of visions and the dancing around the White Path is resumed by the reciters as on the preceding nights. When the last reciter has completed his round the ceremony procedes as announced in the ensuing paragraph with the burning of cedar.

[2] At this juncture the Leader goes to the fire at the east of the center post while the cedar is burning and then to the west fire, and delivers the following prayer in a low tone.

[3] With the ending of his prayer the Leader has timed his movements so that his time was divided before each of the two fires of the Big House while the cedar incense had been burning.

[4] Those receiving the beads can keep them if desired. But it was customary for them to return the wampum to the common fund by putting them in a little bowl standing on one of the hominy mortars outside after the meeting is over for that night. It was only by redonation of this nature that the supply of wampum necessary for conducting the ceremony could be assured.

[5] Some notes on the use of blood-root (Sanguinaria canadensis) as a red stain, or an anointment administered to the faces of all the worshippers, have been included in the introduction. A point, however, arises in the matter of ceremonial usage here as recorded in Harrington's study (I, pp. 105-6). He mentions that a bowl of grease is carried around from which the attendants anoint the skin of those to be painted. It might be inferred that some religious significance is attached to the use of grease in this act. And especially so in view of the similar function of grease among the far northern Algonkian who use grease rubbed on the face as "feeding the soul-spirit." Questioning the informant on this interesting point, however, only brings out the simple statement that the grease is put on to protect the skin from the effects of the paint, or pe'kon, which tends to be irritating. The grease is also put on the carved faces in this case to make the paint, put on after, sink in better. One might imagine, nevertheless, that at some former time the putting on of the grease was more of a rite than it is now.

[P.13,A]

172
324
412

that they were possibly used to incise pottery. (For illustrations of several of these chisels found in the Milford area, see Plate 1, Nos. 7 to 13.)

Gorgets and Pendants

172
324
301

The Bell-Philhower report mentions gorgets and pendants as being possible Minsi traits (pp. 174 and 236) on the basis of the reported finding of a gorget by Mr. Charles A. Philhower in a pit in association with a mat needle and a pottery vessel of Owasco type. This view is further supported by the mention of Owasco parallels and by a reference to the discovery of a pendant by Heye and Pepper during their excavation of the adjacent Minsi site of the historic period.

The probability of the occurrence of both the gorget and the pendant in the inventory of Minsi cultural traits must be freely accepted, but it cannot be maintained that the matter is conclusively settled on the basis of present evidence—particularly as regards the gorget. It may be observed in connection with this problem that in this area the gorget is generally to be regarded as associated with the "middle" period rather than the "late" to which the Minsi belong. This does not, however, rule out the possibility of a weak survival or borrowing of this cultural trait.

Paint Stone

172
386

In the summer of 1948 the writer found on the surface of the Bell-Philhower Site a thin rectangular piece of hematite with concave surfaces on each side exhibiting the marks of abrasion (Plate 1, No. 4). The obvious conclusion is that this object was used as a source of pigment, probably for personal adornment. While its occurrence on the surface gives rise to a certain element of doubt concerning its cultural affiliation, it is almost certainly of Minsi origin.